RESEARCH PLAN PROPOSAL

Patterns Of Remarriage Among Hindus In Jaipur City

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Submitted By:

Priya Sharma

Enrol. No.: IISU/2013/16408

Under the Supervision of Dr.Arti Sharma

Assistant Professor of the Department of Sociology

The IIS University, Jaipur.

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INDEX

S.no.	TITLE	Page no.
1.	Introduction	1-2
2.	Relevance of the study	3
3.	Review of literature	4-10
4.	Methodology	11-18
5.	Limitations of the study	19
6.	Chapter Scheme	20
7.	Bibliography	21-22

INTRODUCTION

Marriage is one of the most important institution which is linked to the identity of women in Indian society. It is considered to be essential for everyone. It is linked to social obligations, traditional values and kinship bonds. Expectations and ideals related to women's marriage have significant social consequences. Indian society has always been governed by patriarchal norms and there are different implications of divorce and widowhood for men and women. Remarriage of men has always been accepted. Women were not allowed to remarry in the name of honour of the family. The roots of problems of widows and divorcees can be traced into these structures of oppression and exploitation. Widowhood and divorce are potentially distressing events in the life of an individual, especially women. They are further complicated due to many rituals and practices associated with these statuses. Rules for the remarriage of widows differ from one group to another. Generally, lower-ranking groups allow widow remarriage, particularly if the woman is relatively young, but the highest-ranking castes discourage or forbid such remarriage but almost all groups allow widowers to remarry. Indian society is in a transition phase due to exogenous forces. Diffusion of external value system has significant effect on the institution of marriage. Several changes have taken place in this institution in recent decades due to legislations as well as liberalism. Old stereotypes and prejudices have been challenged and remarriage among women has been

gaining momentum in recent years. The age of marriage has risen, there have been changes in patterns of mate selection, divorce and separation rates have increased and remarriage of women is gradually being accepted although it still remains a sensitive issue. Widow/ Divorcee remarriage is difficult in case of women of all age groups. The problem is complicated if they have children. On the other hand widowers are encouraged to remarry and remarriage is not a problem for them. Remarriage is seen as a strategy to overcome post divorce/ widowhood stress and is related to socio-economic prospects, especially for women. This study attempts to investigate into various aspects of remarriage among Hindus.

RELEVANCE OF THE STUDY

Marriage is universal in Hindu society. Religious beliefs play a dominant role as Hindu marriage is considered to be a sacrament. There has always been a gender bias in Hindu society regarding remarriage, wherein remarriage of men has always been acceptable but remarriage of women, whether divorcee or widow, is considered to be against social values. Due to modernization and globalization various social changes have taken place in the institution of marriage in Hindu society. Re-marriages represent a new dimension of social change as well as new forms of kinship relations. This study seeks to examine various aspects of remarriage of women and reconstituted families in Hindu society which will help in understanding the nature and direction of social change in the institution of marriage.

REVIEW OF LITERATURE

A literature review is a body to text that aims to review the critical points of current knowledge including substantive findings as well as theoretical and methodological contributions to a particular topic. Literature reviews are secondary sources, and as such, do not report any new or original experimental work.

According to Roy (2013) during Medieval times the condition of widows was pathetic but in modern times due to westernization and influence of education widow remarriage is not a taboo and is well accepted in urban India. Widows are not considered as menace to the society and are allowed to exercise the same rights as any individual in the society. But, even today, widow remarriage is not accepted by certain communities of the Indian society and remains a sensitive issue. Prohibition of widow remarriage is prevalent in rural India. However, it is necessary to change the mindset of people towards widow remarriage and build social awareness. Widow Remarriage can only be successful and widely accepted in all parts of India, if the mind set and the attitude of people change. When such change comes about, widow remarriage will be accepted in the society and encouraged or else the issues will continue unabated.

According to Scarf (2013) the parenting tasks faced by remarried couples tend to move partners into intense and opposing positions.

Before the new marriage, the mate's single- parent family system has probably become too permissive- for over time families with this type of structure tend to become lax and to effect some changes and establish her or his authority, but the stepchildren ignore or defy her requests. They have suffered through too many demands for change already, and want things to remain just as they were before she or he appeared upon the scene.

Jayson (2013) says that the two biggest factors complicating remarriage are money and children. He further says 'people entering remarriage may have a higher level of awareness of financial issues because each has gone through a financial history with another person. Some of that history is good history, some is bad. And children have been living with a single parent and have a culture of their own.

According to Adams and Trost (2012) Remarriage of young widows has never been uncommon among low castes and tribal populations in India. The recent statistics provide evidence that the Indian value system with respect to widow remarriage has experienced tremendous changes with rise in education and level of development. All parents particularly in urban areas strive to remarry their daughters if they have become widowed below age 30 or 35 years though remarriage of such women is not easy. They also opine that high divorce rates indicate that marriage is an institution in trouble.

Knox and Schacht (2012) opine that divorced spouses' usually waste little time getting involved in a new relationship. When comparing divorced individuals who have remarried against divorced individuals who have not remarried, the remarried individuals report greater personal and relationship happiness. The majority of divorced people remarry for many of the same reasons as for a first marriage – love, companionship, and emotional security. Other reasons are unique to remarriage and include financial security (particularly for a wife with children), help in rearing one's children, the desire to provide a "social" father or mother for one's children, escape from the stigma associated with the label "divorced person". The author according to the study finds that remarriages are more likely than first marriages to end in divorce in the early years of remarriage. Second marriages, in general are more susceptible to divorce than first marriages because divorced individuals are less fearful of divorce than individuals who have never divorced.

Janagan (2012) states that a good marriage does not simply happen. Widow Remarriage is a big question and a task for the women in India. In his study the author highlights the problems faced by the widows, the impact of widow remarriage and its consequences in the society and the changes it has brought as a new dimension of social change in India. The finding evidently shows that stigma on widows is slowly changing in India at present. This is a welcoming and good sign for the growth of the country. Widows are permitted to take up the jobs, attend functions and

ceremonies. The level of suppression of widow in the name of widowhood is gradually vanishing.

According to Jain (2012), a Hindu widow is expected to live a life of prayers and noble endeavors in the society she lives in. The expectations do not extend to Hindu widowers. A man who loses his wife is usually pressurized to marry for the sake of "companionship". The obvious gender discrimination begins from within the society and percolates to the people who are a part of it. Those who question it are disapproved for or alienated tacitly and those who abide by these social norms are labeled as respectable. Author further argues that times are changing and so have many such prejudices. However, in a majority of Hindu families, the concept of widow remarriage is still not fully acceptable. While changing in the outlook of family members about remarriage may be an insurmountable task, the Hindu laws support the same to emancipate such aggrieved women and help them to lead a fulfilled life.

Kielya (2007) says that there are many reasons why people experience marital dissatisfaction. This study is concerned with those who experience dissatisfaction not as a result of individual personality problems but as a result of the impact of social change on contemporary marriage. In the whole, those people are emotionally mature even if they present, initially, with 'clinical' symptoms. The paper identifies the effect of social change on such couples and suggests an approach to marriage counseling designed specifically to meet their needs.

Strong and Cohen (2007) states that, in recent years, many individuals are opting for other forms of family instead of remarriage. The may be partly the result of the desire on the part of divorced men and women to avoid the legal responsibilities accompanying marriage. Instead of remarrying, many are choosing to cohabit.

According to Giddens (2006) Remarriage can involve various circumstances. Some remarried couples are in their early twenties, neither of them bringing a child to the new relationship. A couple who remarry in their late twenties, their thirties or early forties might each take one or more children from the first marriage to live with them. Those who remarry at later ages might have adult children who never live in the new homes that the parents establish. There may also be children within the new marriage itself. Thus remarriage sometimes is not accepted in totality by the children.

With the rise in the divorce rate, the rates of remarriage have also increased. In statistical terms, remarriages are less successful than first marriages. Rates of divorce from second marriages are higher than those from the first marriages. However, this does not imply that second marriages are doomed to fail. People who have been divorced may have higher expectations of remarriage than those who have not. Hence they may be more ready to dissolve new marriages than those only married once. It is possible that the second marriages might be more satisfying on an average, than first marriages.

Bhanu (2004) states that**,** In Padamasali community of Maharashtra remarriage is permitted for the divorced persons and they, are expected to marry a person of similar status. During widow remarriage, widow is not allowed to wear the marriage crown. But this restriction is not for the widower. Married women and bachelors do not attend a widow remarriage.

Mondal (2001) is of the opinion that the old tradition of Kanya Dana prohibited the marriage of widows. The remarriage of widows was generally not favored in Smritis. Although widow remarriage was in rare cases permitted, it was not regarded as sacramental as the first marriage was. The remarriage is not marriage once a maiden is given in marriage. In the post-independence era the number of widow remarriages has considerably increased. Hence, we can say that our old values are changing. The attitude of hatred and abhorrence which was associated with the idea of widow remarriage is being replaced by more liberal ideas of accepting the widow remarriage.

Cherlin (1998) states that persons who are remarried after a divorce and have children from previous marriages face problems unlike those encountered in first marriages. The institution of the family provides no standard solutions to many of these problems, with the result that the unity of families of remarriages after divorce often becomes precarious.

According to Owen (1996) in India, there are certain restrictions concerning remarriage in higher castes. In the remarrying as castes, a widow is usually not free to choose her partner. Going for 'nata', i.e., marrying outside the family is often frowned upon, except among the scheduled or tribal castes. Remarriage is usually not given the same importance as a first marriage: it is often a perfunctory ceremony without celebration, feasting or gifts. In some castes a remarried widow never achieves the same status as once- married women.

Furstanbery and Spanier (1984) opine that the high rate of dissolution of remarriages stems from the incomplete institution of remarriage. Data are presented which confirm Cherlin's observations that remarried couples face problems for which no institutionalized solutions have emerged, but these data do not support the hypothesis that second marries with children run a particularly great risk of separation and divorce. An alternative explanation is proposed, suggesting that certain characteristics of marries and the remarriage process account for the higher rate of divorce in second marriage. Preliminary evidence indicates that people who have divorced once may be less committed to remaining in an unhappy remarriage than those who are still in a first marriage.

METHODOLOGY

OPERATIONAL DEFINITIONS

Marriage: Marriage is one of the universal social institutions. It is established by the human society to control and regulate the sex life of man.

Edward Westermarck in his "History of Human Marriage" defines marriage as 'the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring".

Remarriage: Remarriage is a marriage that takes place after a previous marital union has ended, as through divorce or widowhood. Some individuals are more likely to remarry than others; the likelihood can differ based on previous relationship status (e.g. divorced or widowed), level of interest in establishing a new romantic relationship, gender, race, and age among other factors.

Family: The word 'family' has been taken over from Latin word 'Famulus' which means a servant. Family consisted of a man and woman with a child or children and servants.

M.F. Nimkoff says that "Family is a more or less durable association of husband and wife with or without child, or of a man or woman alone, with children.

Reconstituted Family: A reconstituted family (also known as a blended family) is the sociological term for the joining of two adults via marriage, cohabitation or civil partnership, who have had previous relationships and children from them.

AIMS AND OBJECTIVES

1. To identify the reasons for motivations of remarriage.
2. To analyse the acceptance level of remarriage.
3. To identify the problems and key constraints of remarriage.
4. To investigate the positive and negative aspects of remarriage.
5. To analyse the norms concerning the nature and size of wedding ceremonies in remarriage.
6. To analyse the nature of relationships with the relatives from the previous marriage.
7. To analyse the gender differential in remarriage.
8. To explore whether women are opting for other forms of cohabitation after first marriage.

AREA, UNIVERSE AND SAMPLE

Area

The area for the study is Jaipur city.

Sample

All Hindu remarried couples in Jaipur city during the time period of 2003-2013.

Sampling

List of remarried couples will be obtained from the Registrar marriage office and 5% sample will be taken by Random sampling method.

25 Case studies will be taken.

Research Questions

Q1. What are the reasons for motivations of remarriage?

Q2. What is the acceptance level of remarriage?

Q3. What are the problems and key constraints of remarriage?

Q4. What are the positive and negative aspects of remarriage?

Q5. What are the norms concerning the nature and size of wedding ceremonies in remarriage?

Q6. What is the nature of relationships with the relatives from the previous marriage?

Q7. What is the gender differential in remarriage?

Q8. Are women opting for the other forms of cohabitation after first marriage?

TOOLS FOR DATA COLLECTION

Utmost care will be taken while collecting the data so as to maintain objectivity and gather appropriate facts so that the objectives and purpose of the study are met with.

The following tools wills be used for the purpose of the study:

1. Questionnaire: For the purpose of collecting first-hand information and facilitating comparision of data, a Questionnaire will be prepared. This Questionnaire will be used for securing the information from the respondents.

2. Unstructured Interview: Due to the qualitative nature of the study, it is assumed that besides the questions included in the Questionnaire, certain supplementary questions will be required. It is assumed that by giving the respondents, the freedom to talk would reveal their foci on attentions, attitudes and opinions. Hence an unstructured interview will be conducted on the respondents.

3. Observation: To enable the investigators to view and verify personally the condition of the respondents.

4. Case studies: Indepth analysis of 25 remarried women will be undertaken.

5. Secondary sources: These sources help in providing certain information which may be difficult to obtain otherwise. Besides, these sources also help in supplementing the information acquired through primary sources as well as providing a guideline to the investigator.

DATA ANALYSIS TOOLS

After collecting the data a descriptive analysis of the data will be done because it is both qualitative as well as quantative which will be followed by an appropriate statistical analysis. Statistatical analysis will include tabulation of data and representation of data using graphs and charts for diagrammatic representation of data.

LIMITATIONS OF THE STUDY

1. The limitation of time, space and manpower are of the most restrictive aspects in an empirical study and this study may also be limited due to these aspects.

2. The answers of respondents as such will have to be taken as true.

3. The respondents may be quiet on certain issues and as such certain inferences will have to be drawn on the basis of observation of the overt behaviour of the respondents which may be included gestures, facial impressions.

4. The conclusions drawn may not be universal**.**

CHAPTER SCHEME

1. Marriage in Indian Society: Historical Background and Contemporary scenario.

2. Gender and Marriage: Conceptual and Theoretical Framework.

3. Remarriage in Indian society: Some Case studies.

4. Review of published literature.

5. Methodology

6. Empirical study.

7. Findings and Discussions.

8. Conclusion and Generalizations.

9. Bibliography.

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